see salvation of the dead). In addition, passages that discuss the transfiguration (2 Pet. 1:17–18) and the inspired means whereby prophecy is to be interpreted (2 Pet. 1:19–21) hold interest for Latter-day Saints. Because they are led by apostles and believe that an apostasy occurred from the early Christian church, Latter-day Saints have been drawn to the components of the apostolic witness in John's letters (1 Jn. 1:1) and to indications that a serious apostasy was already underway in the early Church (1 Jn. 4:1–3; 3 Jn. 1:9–10).

**BOOK OF REVELATION.** Besides naming the apostle John as the author of this work (1 Ne. 14:18–28), latter-day scripture has focused both on issues mentioned in the book of Revelation (D&C 77) and on additional material written by John (D&C 7; see John, Revelations Of). Latter-day Saint interest has focused on matters that have to do with the latter days (cf. TPJS, pp. 287–94), including the discussions of the eventual demise of evil and the millennial reign of Christ and his righteous followers (Rev. 19–20), the anticipation of the New Jerusalem (Rev. 21), and the vision of 'another angel [flying] in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth' (Rev. 14:6). This latter passage has usually been interpreted as referring to the angel Moroni, who visited Joseph Smith in 1823 and revealed to him the burial place of the gold plates. Moreover, Latter-day Saints understand the warning against adding to or taking away from the book (Rev. 22:18–19) as applying specifically to the book of Revelation rather than to an expanding canon of scripture that they value (cf. Deut. 4:2; 12:32; 2 Ne. 29:3–14).

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**ROBERT C. PATCH**

**NEW YORK, EARLY LDS SITES IN**

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[Many events in early Latter-day Saint history occurred in the Finger Lakes region of western New York and nearby northern Pennsylvania from 1820 to 1831. Western New York became known as the Burnt-over District because of the intense religious revivals that swept the area from the 1790s to the 1840s, affecting the families of many early LDS converts. See, generally, Historical Sites and History of the Church: c. 1820–1831.]

The Palmyra-Manchester neighborhood was the home of the Joseph Smith family and the location of Joseph's First Vision; see Sacred Grove. In this area he obtained the Gold Plates; see Cumorah and Moroni, Visitations of. In 1830 the Book of Mormon was published in Palmyra with the financial assistance of a local resident, Martin Harris.

Joseph Smith was employed near Harmony, Pennsylvania, in 1825. There he met his future wife, Emma Hale Smith; they were married at nearby South Bainbridge (Afton), New York, in 1827. Joseph and Emma lived until 1830 in Harmony, where Joseph translated most of the Book of Mormon. The restoration of the Aaronic Priesthood occurred in this vicinity in May 1829, and the Melchizedek Priesthood was restored between Harmony and Colesville. Some of the earliest concerts to the Church belonged to its Colesville branch.

In Fayette, New York, Joseph Smith completed the Book of Mormon translation in June 1829, at the home of Peter Whitmer, Sr., where the Organization of the Church also took place, April 6, 1830.]

**NEW ZEALAND, THE CHURCH IN**

The Church of Jesus Christ of Latter-day Saints first reached New Zealand on October 27, 1854, when President Augustus Farnham, of the Australian Mission, Elder William Cooke, and Thomas Holder, a priest in the Aaronic Priesthood, arrived from Australia. The missionaries worked first among European immigrants and then among the native Maoris, and the Church grew slowly at first, then steadily, so that by 1990 New Zealand